sal though antiquated customs of the existing European dynasties, which still claimed to reign by divine right. But he went further, and in personal cooperation with an obsequious church dignitary prepared a catechism from which every French child learned in a few months such medieval and now blasphemous dogmas as these: Napoleon is "the minister of the power of God, and his image on earth"; "to honor and serve the Emperor is to honor and serve God." The climax of this insincerity was to be found in the awful menace, instilled with absolute solemnity into the mind of every learner throughout all the dioceses, that as to disobey the Emperor was to resist the order ordained by God, such disobedience would prepare eternal damnation for the guilty. Although Napoleon ever refused to admit that he himself had any moral responsibility, and seemed to act on the doctrine that he had been born what he remained to the end, he nevertheless attributed immense influence to education in others. "There can be no settled politics," he said of the university, "without a settled body of teachers."

Above all else, the Emperor was solicitous for the army. "The reports on the situation of my armies," he said, "are for me the most agreeable literary works in my library, and those which I read with the greatest pleasure in my hours of relaxation." He was so assiduous and thorough that, as it has been declared, and probably without great exaggeration, he knew to a man his effective force; and when his armies were scattered over half the world he was more familiar than his ministers with the station of every battalion. This was only the beginning of his cares; his chief concern was for the equipment and well-being of the men — not only for their uniforms, accoutrements, and arms, but for their food, shelter, and pay. It was with the same thorough-